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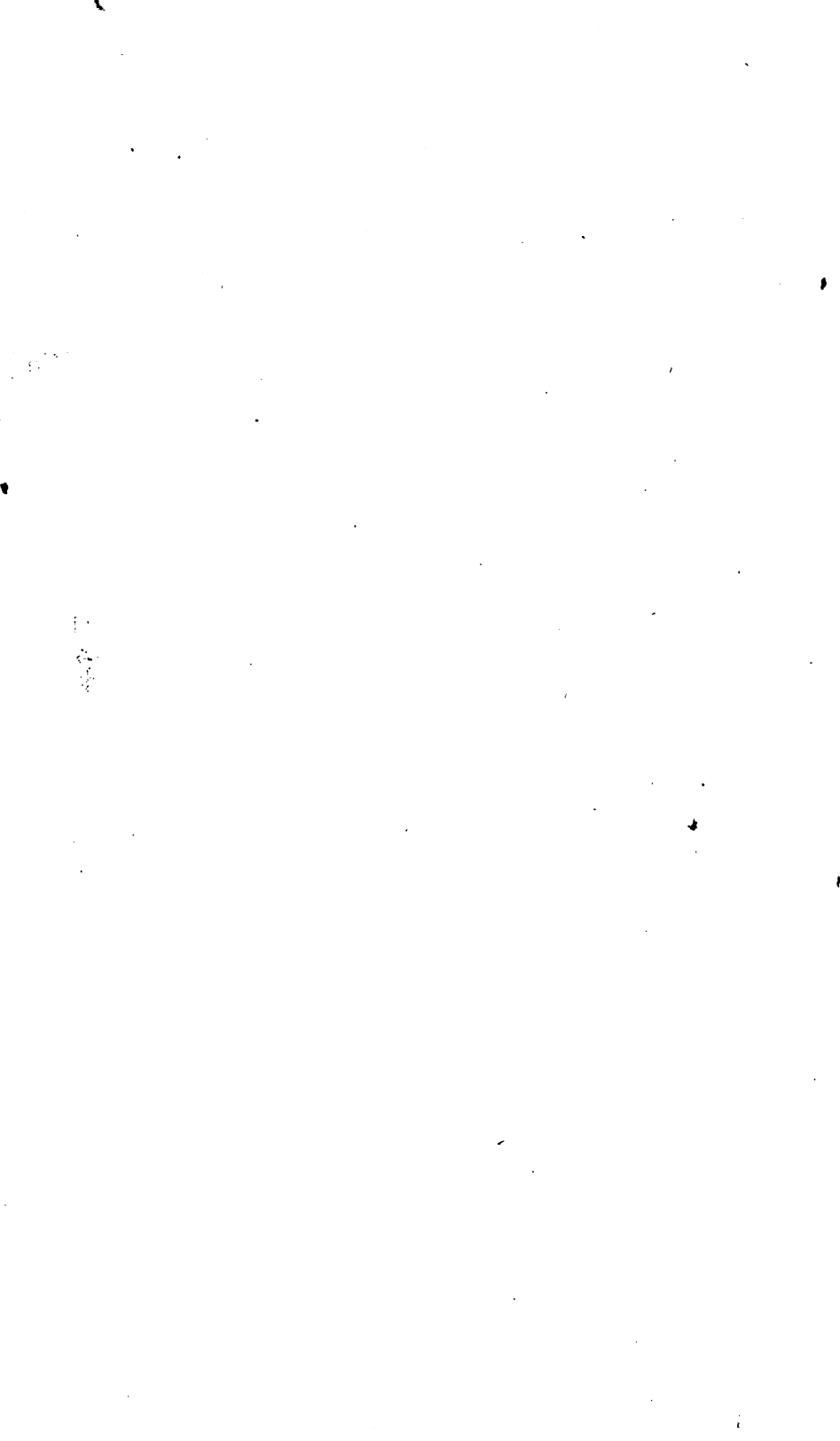


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1823.



ADDRESS.

It is a deeply afflictive and mysterious dispensation of Providence, which has so lately bereaved this infant seminary of its head, and by which I am now brought with inexperienced and trembling steps to its threshold. If prayer offered to God without ceasing for Dr. Moore, on his sick bed, could have prolonged his invaluable life; if professional assiduity could have warded off the fatal stroke; or if agonized affection could have shielded him in her embrace, he had not died and left this favourite child of his adoption to an early and perilous orphanage. Committed to his paternal guardianship in its infancy, there was but one earthly object dearer to his heart. While, therefore, he daily commended it to the benediction of Heaven, and rejoiced in the rapid developement of its powers, he did all that experience, affection and assiduity could do, to cherish its growth, and to lay deep the foundations of its future usefulness. So completely had he

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identified himself with its interests, that no hostile weapon could reach it without first piercing his heart. He felt all its perplexities and adversities as if they had been his own: and as some compensation for these, he enjoyed, in a high degree, its brightening prospects; its youthful and buoyant anticipations.

With what ability Dr. Moore presided over this Institution; how cheerfully he devoted to it all his time and talents; with how many difficulties he had to struggle, when every thing was to be done and the means of doing were so scanty and precarious; with what filial love and veneration he was regarded by his pupils; how liberal and disinterested were all his views and measures; how successful were his appeals to an enlightened Christian public in behalf of the seminary; and how his dying eye kindled with joy and thankfulness, when he was told that an important measure for increasing the funds had succeeded—all these things are best known to those, who were most intimately associated with him in his plans and labours, and they will be long and gratefully remembered.

The question has often occurred to a thousand anxious minds, How could such a man, in such a station, and at such a time be spared? And who can describe that deep and electrical throb of anguish, which smote the heart of this institution, when he breathed his last, and every student felt that he had lost a father? O what a shuddering was there within these walls, when that funeral pall, which hung portentous for a few days in mid heaven, was let down by hands unseen upon yonder dwelling! That pall is not yet removed. It conceals at once from mortal view, the venerated

form of our departed friend, and the awful depths of infinite wisdom in taking him away. And who, since the dying agonies are over, would call the sainted spirit back, to revive the troubled dream of life in a sleep that is now so peaceful? "I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may *rest from their labours*, and their works do follow them."

If Dr. Moore himself wished to live yet longer, it was, we confidently believe, more for the sake of others, than for his own. And while he did live, it was his ardent devotion to the interests of the church and of sound learning, which prompted him to efforts beyond his strength, if not immediately prejudicial to his life. It certainly would have gratified his benevolent heart, to have been permitted to see the Institution over which he presided, relieved from all its embarrassments, and taking rank in form, as well as in fact, with the older Colleges of New England. And if faith is any thing, it can scarcely be said, that he 'died without the sight.' With what confidence he spoke of the future prosperity and usefulness of the seminary, particularly towards the close of his life, many who hear me can testify.

If we estimate the length of life, by what a man actually accomplishes for the best good of his kind, we shall see, that Dr. Moore, though taken away in the high meridian of his usefulness, was "old and full of days." To say nothing here, of the ability with which he filled other important stations, and of the good which he did in them all, the services rendered

by him to this Institution, within less than the short space of two years, were sufficient to entitle him to the gratitude of thousands now living, and of far greater numbers who are yet to be born. Broad and deep are the foundations which he assisted in laying upon this consecrated hill. Strong was his own arm—freely was it offered for the great work, and powerful was the impulse which his presence and ever cheering voice gave to the wakening energies of benevolence around him. But highly as his various plans and counsels and labours are now appreciated, future generations, in walking over this ground, with the early history of the College before them, will, there is little reason to doubt, place him still higher among its distinguished benefactors. It will then more fully appear, what and how much he did, to give shape and character to an Institution, which we believe is destined to live and bless the church, in all coming ages.

The time will not permit me to dwell longer upon a theme, which is at once so 'pleasant and mournful to the soul;'—nor could I, on the other hand, have said less, without doing injustice alike to the occasion and to my own feelings, called, as I am this day, to occupy the chair which has been left vacant, by the mournful, though serene departure of my highly venerated friend.

It is possible, too, that at this interesting moment, I *might* be indulged in speaking of the struggles and misgivings and breaking of ties which it has cost me, to tear myself away from the quiet and much loved scenes of pastoral labours, and to exchange them all, for an untried and highly responsible sphere of liter-

ary action. But why should I look back? Why so fondly covet the mysterious pleasure of feeling in every rending heart-string, all those struggles again? Rather let me 'forget the things which are behind, and reach forth unto those things which are before'—looking up daily to heaven for strength and wisdom and grace—bespeaking also the prayers, relying on the efficient aid, and throwing myself upon the Christian candour of the friends and patrons of this rising seminary.

Convened as we are this day, in the portals of science and literature, and with all their arduous heights and profound depths and Elysian fields before us, *education* offers itself as the inspiring theme of our present meditations. This, in a free, enlightened and Christian state, is confessedly a subject of the highest moment. How can the diamond reveal its lustre from beneath incumbent rocks and earthy strata? How can the marble speak, or stand forth in all the divine symmetry of the human form, till it is taken from the quarry and fashioned by the hand of the artist? And how can man be intelligent, happy, or useful, without the culture and discipline of education? It is this that smooths and polishes the roughnesses of his nature. It is this, that unlocks the prison house of his mind and releases the captive. It is the transforming hand of education, which is now in so many heathen lands moulding savageness and ignorance, pagan fanaticism and brutal stupidity, revenge and treachery and lust;—and in short, all the warring elements of our lapsed nature, into the various forms of exterior decency, of mental brilliancy and of Christian loveliness.

It is education that pours light into the understanding, lays up its golden treasures in the memory, softens the asperities of the temper, checks the waywardness of passion and appetite and trains to habits of industry, temperance and benevolence. It is this which qualifies men for the pulpit, the senate, the bar, the practice of medicine and the bench of justice. It is to education, to its domestic agents, its schools and colleges, its universities and literary societies, that the world is indebted for the thousand comforts and elegancies of civilized life, for almost every useful art, discovery and invention.

Education, moreover, is power—physical, intellectual and moral power. To be convinced of this, we need only compare our own great republic—with the myriads of pagan or savage men, in any part of the world. How astonishing the difference, in every important respect! For what can the ignorant hordes of central Africa or Asia do, either in arts or in arms?—What to make themselves happy at home, or respected abroad? And what, on the other hand, cannot civilized America accomplish?

In a word, education, regarding man as a rational, accountable and immortal being, elevates, expands and enriches his mind; cultivates the best affections of his heart; pours a thousand sweet and gladdening streams around the dwellings of the poor as well as the mansions of the rich, and while it greatly multiplies and enhances the enjoyments of time, helps to train up the soul for the bliss of eternity.

How extremely important, then, is every inquiry which relates to the philosophy of the human mind—

to the early discipline and cultivation of its noble powers—to the comparative merits and defects of classical books and prevailing systems of instruction—to the advantages accruing from mathematical and other abstruse studies—to the means of educating the children of the poor in our public seminaries—to the present state of science and literature in our country; and to the animating prospects which are opening before us. All these topics and many more, nearly related, present themselves to the enlightened and philanthropic mind, as it looks abroad from some commanding eminence, or ranges at leisure over the wide and busy fields of human improvement. It must be obvious, however, upon a moment's reflection, that it would take many a long day to traverse a space so ample; to drink of every Castalian fountain in the way; to take the altitudes of Parnassus; to measure the steepes of science; and to see what is going forward in a thousand splendid literary halls and wonder working laboratories. How little then, can be done within the brief hour, which is allotted to the present exercises. Upon many very interesting objects and enclosures we can scarcely bestow a passing glance, and can linger for a few moments only, where most we might love to dwell, or at least to sit down at our leisure and enjoy the goodly prospect.

In treating of education, we may advantageously divide the subject, into the three great branches, of *physical*, *intellectual* and *moral* improvement. Under these heads, we shall include all that is requisite to form a sound and healthy body, a vigorous and well stored mind, and a good heart. If the first of these,

or what I choose to call the *physical* part of education, has not been wholly overlooked, (as it certainly has not,) in the most popular systems, still, it may well be questioned, whether it has yet received that degree of attention, which its immense importance demands.

Such, in our present condition, is the mysterious connexion between body and mind, that the one cannot act, except on a very limited scale, without the assistance of the other. The immortal agent must have an "earthly house" to dwell in; and it is essential to vigorous and healthful mental operations, that this house should be well built, and that it should be kept in good repair. Now, it is the province of physical education, to erect the building, and in carrying it up, to have special reference to its firmness and durability; so that the unseen tenant, who is sent down to occupy it, may enjoy every convenience, and be enabled to work to the very best advantage.

That is undoubtedly the wisest and best regimen, which takes the infant from the cradle, and conducts him along through childhood and youth, up to high maturity, in such a manner, as to give strength to his arm, swiftness to his feet, solidity and amplitude to his muscles, symmetry to his frame and expansion to all his vital energies. It is obvious, that this branch of education, comprehends not only food and clothing; but air, exercise, lodging, early rising, and whatever else is requisite to the full developement of the physical constitution.

If, then, you would see the son of your prayers and hopes, blooming with health, and rejoicing daily in the full and sparkling tide of youthful buoyancy; if you

wish him to be strong and athletic and careless of fatigue; if you would fit him for hard labour and safe exposure to winter and summer; or if you would prepare him to sit down twelve hours in a day with Euclid, Enfield and Newton, and still preserve his health, you must lay the foundation accordingly. You must begin with him early, must teach him self-denial, and gradually subject him to such hardships, as will help to consolidate his frame and give increasing energy to all his physical powers. His diet must be simple, his apparel must not be too warm, nor his bed too soft. As good soil is commonly so much cheaper and better for children than medicine, beware of too much restriction in the management of your darling boy. Let him, in choosing his play, follow the suggestions of nature.

Be not discomposed at the sight of his sand hills in the road, his snow forts in February, and his mud-dams in April;—nor when you chance to look out in the midst of an August shower, and see him wading and sailing and sporting along with the water-fowl. If you would make him hardy and fearless, let him go abroad as often as he pleases, in his early boyhood, and amuse himself by the hour together, in smoothing and twirling the hoary locks of winter. Instead of keeping him shut up all day with a stove, and graduating his sleeping room by Fahrenheit, let him face the keen edge of the north wind, when the mercury is below cypher, and instead of minding a little shivering and complaining when he returns, cheer up his spirits and send him out again. In this way, you will teach him that he was not born to live in the nursery,

nor to brood over the kitchen fire; but to range abroad as free as the snow and the air, and to gain warmth from exercise. I love and admire the youth, who turns not back from the howling wintry blast, nor withers under the blaze of summer:—who never magnifies ‘mole-hills into mountains,’ but whose daring eye, exulting, scales the eagle’s airy crag, and who is ready to undertake any thing that is prudent and lawful, within the range of possibility.

Who would think of planting the mountain oak in a green-house, or of rearing the cedar of Lebanon in a lady’s flower pot? Who does not know that in order to attain their mighty strength and majestic forms, they must freely enjoy the rain and the sunshine, and must feel the rocking of the tempest? Who would think of raising up a band of Indian warriors, upon cakes and jellies and beds of down, and amid all the luxuries and ease of wealth and carefulness? The attempt would be highly preposterous, not to say utterly ridiculous. Very different is the course which nature points out. It is the plain and scanty fare of these sons of the forest, their hard and cold lodging, their long marches and fastings, and their constant exposure to all the hardships of the wilderness, which give them such Herculean limbs and stature; such prodigious might in the deadly fray, and such swiftness of foot in pursuing the vanquished.

I am far, however, from saying, that such training, would ensure to every child the arm of Achilles, or the courage of Logan, or the constitution and daring of Martin Luther. Some would doubtless sink under a vigorous early discipline; but not near so many, as is

generally supposed. The truth is, there is a mistaken tenderness which daily interferes with the health giving economy of heaven. Too many parents, instead of building upon the foundation which God has laid, first subvert that foundation by misplaced indulgencies, and then vainly attempt to build among the ruins. They cross and perplex nature so much, in her efforts to make their children strong and healthy, that she at length refuses to do any thing, and the doating parents are left to patch up the shattered and puny constitution as well as they can, with tonics and essences. In this way, not a few young men of good talents, are rendered physically incapable of pursuing their studies to any advantage. They can never bear the fatigue of close and long continued application. The mind would gladly work, but the earthly tabernacle is so extremely frail, that every vigorous effort shakes it to the foundation. It is like setting up the machinery of a furnace, in a mere shed, without studs or braces—or like attempting to raise the steam for a large ship, in a tin boiler. Whatever talents a youth may possess, he can accomplish but little in the way of study, without a good constitution to sustain his mental efforts; and such a constitution is not a blessing to be enjoyed of course. Like almost every other gift of heaven, it is to be obtained by human providence, and in the use of means adapted to the end. How many who begin well, ultimately fail of eminence and usefulness, through excessive tenderness, and for want of skill and care in their early physical education, it is impossible to say; but that many a young man is doomed to lingering imbecility, or to a premature grave by this kind

of mismanagement; and that the subject on which I have hazarded the foregoing remarks, is intimately connected with the vital interests of the church and the state, will not, I think, be questioned.

One thing more, I deem it important to say, before I dismiss the present topic. The finest constitution, the growth of many years, may be ruined in a few months. However good the health of a student may be when he enters college, it requires much care and pains to preserve it; and there is a very common mistake as to the real cause why so many fail. Hard study has all the credit of undermining many a constitution, which would have sustained twice as much application and without injury too, by early rising and walking, and by keeping up a daily acquaintance with the saw and the axe. Worthless in themselves, then, as are the elements which compose this mortal frame, so essential are its healthful energies to the operations of mind, that so long as the body and soul remain united, too much care can hardly be bestowed upon the former for the sake of the latter.

The *second* great branch of education is *intellectual*; and this, it must be confessed is vastly more important and difficult than the *first*. It is the intelligent and immortal mind, which pre-eminently distinguishes man from the countless forms of animated nature around him. It is this, which not only gives him dominion over them all; but raises him to an alliance with angels; and through grace, to converse with God himself. Mysterious emanation of the Divinity! Who can measure its capacity, or set bounds to its progression in knowledge?

But this intelligent and immortal principle, which we call mind, is not created in full strength and maturity. As the body passes slowly through infancy and childhood, so does the mind. Feeble at first, it 'grows with the growth and strengthens with the strength' of the corporeal system. Destitute alike of knowledge at their birth, the children of one family, or generation, have, in this respect, no advantage over those of another. All, the high as well as the low, the rich as well as the poor, have every thing to learn. No one was ever born a Newton, or an Edwards. It is patient, vigorous and long continued application that makes the great mind. All must begin with the simplest elements of knowledge, and advance from step to step in nearly the same manner. Thus native talent in a child, may be compared to the small capital with which a young merchant begins in trade. It is not his fortune, but only the means of making it. Or it may be likened to a quarry of fine marble, or to a mine of the precious metals. The former, never starts up spontaneously into Cyprian Venuses—nor does the latter, of its own accord, assume the shape and value of a shining currency. Much time and labour and skill are requisite, to fashion the graceful statue, and to refine and stamp the yellow treasure.

In every system of education, two things should be kept steadily in view:—*first*, that the mind itself is to be *formed*; is to be gradually expanded and strengthened into vigorous manhood, by the proper exercise of its faculties; and *secondly*, that it is to be enriched and embellished with various knowledge. In practice, however, these two things cannot be separated. For

at the same time, that the plastic hand of education is strengthening and enlarging the mind, by subjecting it to severe and sometimes painful discipline, this very exercise, is continually enriching it with new and important ideas. Thus, to illustrate the point by a plain similitude, we do not, when we begin with the child, find the intellectual temple already built and waiting only to be furnished; but we have got to lay the foundation, and carry up the walls, and fashion the porticos and arches, while we are carving the ornaments, and bringing in all that is requisite to finish the edifice and furnish the apartments. That, then, must obviously be the best system of mental education, which does most to develop and strengthen the intellectual powers, and which pours into the mind the richest streams of science and literature. The object of teaching should never be, to excuse the student from thinking and reasoning; but to learn him how to think and to reason. You can never make your son, or your pupil a scholar, by drawing his diagrams, measuring his angles, finding out his equations and translating his *Majora*. No. He must do all these things for himself. It is his own application that is to give him distinction. It is *climbing* the hill of science by dint of effort and perseverance and not being *carried up* on other men's shoulders.

Let every youth, therefore, early settle it in his mind, that if he would ever be any thing, he has got to *make himself*; or in other words, to rise by personal application. Let him always try his own strength, and try it effectually, before he is allowed to call upon Hercules. Put him first upon his own invention; send

him back again and again to the resources of his own mind, and make him feel, that there is nothing too hard for industry and perseverance to accomplish. In his early and timid flights, let him know that stronger pinions are near and ready to sustain him, but only in case of absolute necessity. When in the rugged paths of science, difficulties which he cannot surmount impede his progress, let him be helped over them; but never, let him think of being led, when he has power to walk without help nor of carrying his ore to another's furnace, when he can melt it down in his own. To excuse our young men from painful mental labour, in a course of liberal education, would be about as wise, as to invent easier cradle springs for the conveyance of our children to school, or softer cushions for them to sit on at home, in order to promote their growth and give them vigorous constitutions. By adopting such methods, in the room of those distinguished men, to whom we have been accustomed to look for sound literary and theological instruction; for wise laws and the able administration of justice, our pulpits and courts and professorships and halls of legislation, would soon be filled, or rather disgraced, by a succession of weak and rickety pretenders.

In this view of the subject, it becomes a very nice not to say difficult question, how far it is expedient to simplify elementary books in our primary schools; but more especially, in the advanced stages of a liberal education. I am aware, that much may be said in favour of the simplest and easiest lessons for children; and I freely admit, that several elementary writers of the present day, are entitled to much credit for what

they have done in this humble, though highly important sphere. I am convinced, however, that even here the simplifying process has been carried too far. The learner, in many cases, receives too much assistance from his author. Little or nothing is left him to find out by his own study and ingenuity. His feelings are interested and his memory is taxed; but his judgment is not called into exercise; his invention is not put to the test, and of course, his mind does not grow.

Moreover; too many, who would be thought students of a distinguished rank, by having their abridgments and elements and conversations and other patented stereotype continually before them, early imbibe the persuasion, that almost any science may be mastered in a few weeks; and, of course, that the time which used to be spent upon languages, the mathematics and other branches of a public education, was little better than thrown away. Even in our Colleges, and partly I am apt to think from the same cause, there is much complaint of needless prolixity and obscurity, in some of the larger classical books. It seems to be taken for granted, that every thing should be made as plain and easy for the learner as possible. Hence, to be held in check during a long and painful hour or more, by a single proposition in Euclid, is considered an intolerable hardship by those, who dislike nothing so much as close and slowly productive thinking. It seems never to have occurred to their minds, that this is the very kind of exercise, which is indispensable, to give scope and energy to the intellectual powers.

In itself considered, it would be very agreeable, no doubt, to master conic sections, quadratic equations, spherics and fluxions, all in a month. But if this could be done, the student would lose incomparably more, than he could possibly gain by the saving of time and labour. He would lose nearly all the advantage which he now derives, from a long course of severe mental discipline. Indeed, could all the fields of science and literature be explored in a few weeks, or months; could some new method be invented to supersede the necessity of hard study altogether, the consequences would be truly deplorable. That hour would mark the boundaries of human improvement. From that moment, the march of mind would be retrograde. Within one generation, there would be no giants left in the earth; for how could the race be perpetuated, without the aliment which has in time past added so many cubits to their stature? Once release man from the necessity of bringing his powers into vigorous action, and nothing could prevent him from sinking into sloth and imbecility.

Let me here, in connexion with the foregoing remarks, offer a few thoughts upon the method of teaching by *lectures*; a mode which is so highly and deservedly popular in the most flourishing institutions of our own country, as well as in all the foreign Universities. Without *lecturers*, in various branches of science, no College could maintain a respectable standing for a single year; and it is greatly to be wished, that more professorships might be founded in most of our public seminaries. But even here, there are certain limits, beyond which it would not be wise, nor safe to go.

is easy to see, that so much of a four years residence in College, *might* be taken up in hearing lectures, to leave but little time for hard study. Nor is this

l. When a young man knows, that he is surrounded by distinguished professors, who are all the while thinking and writing for his benefit, he will be apt to excuse himself from close application, and to rest contented with what he can take down, or remember

the Lecture-room. This arises from that kind of *inertia*, which must be reckoned among the laws of our fallen nature. We are, for the most part, so extremely averse to mental effort, that if we can find substitutes to trim the midnight lamp, we shall employ them, even in spite of conscience and our better judgment. Who is there that would not prefer taking as many eagles as he wants from the hands of the miner, to bringing up the ore from the dark caverns

Potosi, and carrying it through the mint by the sweat of his own brow? Let every student, then, be

his guard against those temptations to indolence, which lurk beneath some of his highest privileges. Let him be thankful for the assistance of able professors, but let him depend more upon his own industry than upon them. It were better for a young man never to hear a lecture in College, than to estimate his attainments by the amount of instruction which he receives, rather than by his own diligence and success in study.

I cannot dismiss the present topic, without advert- to the new modes of *itinerant lecturing*, which are becoming extremely fashionable in various parts of the country. To condemn them in the gross, would

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be doing injustice to some individuals of distinguished merit: for it cannot be denied, that they have reduced much valuable information, to a cheap and portable form, and have in this way contributed to diffuse a taste for science and literature among all classes of people. These are honourable exceptions; but what shall we say of those pedantic smatterers in every thing, who are coming up upon the breadth of the land; whose advertisements stare us in the face from a thousand hand-bills and news-papers; who are ready to promise, and if you please, to bind themselves for a very trifling consideration, not only to point out a much shorter road, than even a royal one, to the temple of fame, but to conduct their marvelling followers to the very pinnacle, before the disciples of Bacon, Newton and Reid can fairly begin to rise, by the ancient steep and rugged path. What need, according to these wonderworking teachers, of six, or ten years study, when *they* can lay open all the arena of science in half as many weeks or evenings! Nay so far is this literary necromancy sometimes carried, that even a single lecture is expected to do more for the awe stricken tyro, than he could gain by months of the closest application in the old way. While I appeal to your own observation, for the correctness of this statement, I am far from wishing to hold up any meritorious individual, to public reprobation, or contempt. Let every one receive the just reward of his ingenuity and usefulness. Equally foreign is it from my present design, to represent *all* attempts at improvement, in the methods of teaching, as visionary and hopeless. I believe, on the contrary, that great

improvements are yet to be made, and that even now, writing, geography and some other branches, are much more advantageously taught than they were twenty years ago. But I have no hesitation in pronouncing, a great part of what is pompously styled *lecturing*, upon natural philosophy, chemistry, astronomy, history, mnemonics and the like, the most arrant quackery, that ever disgraced the records of learning in New England. It is the mere froth and sediment—or, shall I not rather say, it is the *sulphurated hydrogen* and *carbonic acid* of science and literature. So far is it from raising the general standard of education, that its direct tendency is to discourage application, to foster pedantry, and to beget a general contempt for that long and tedious process, by which men have hitherto risen to eminence in general knowledge, and in all the learned professions.

I do not however mention these time and book and labour saving expedients, as if there was any very serious cause of alarm from this quarter. These Protean forms of literary quackery, cannot hold the ascendancy long in any enlightened community. And in spite of their present claims to public favour, it cannot be doubted, that intellectual education, in most of its branches, is steadily on the advance. Great light, has within the last thirty years, been thrown upon the science of mind, and the present ardour of philosophical speculation, promises still more brilliant results. There is, upon the whole, a steady and mighty advance in the great empire of cultivated intellect, which we trust nothing will seriously impede, and to which no definite limits can be assigned.

In connexion with this part of our subject, or rather in continuation of it, I cannot help calling your attention for a moment, to those rapid and splendid conquests of general science, which shed such a glory upon the age in which we live. What scholastic entrenchment is there which she has not carried—what moss-grown battlement on which she has not planted her standard? What height is there which she has not surveyed—what depth has she not explored? What desert of sand, or snow, has she not traversed—what arctic sea or streight has she not navigated—what ice of four thousand winters has she not seen—what mountain or heavenly parallax has she not measured—what mineral has escaped her search—what stubborn resistances in the great field of experiment, has she not overcome—what substance has she not found means to break, or fuse, or solve, or convert into gas?

It is indeed wonderful to think, how the boundaries of human knowledge are by the aid, and under the directing eye of human intellect, extending in every direction. Every camp that is lighted for the purposes of discovery in one department, sheds a portion of its radiance upon some other, or perhaps upon many others at the same time: and thus, by the intermingling and reflection of rays from so many points, the progress of discovery is greatly and increasingly facilitated. Objects which fifty years ago were scarcely visible in the dim horizon, are now left by its retrocession far within the vast circumference. The ever busy hand of experiment is daily laying open new wonders and making new discoveries in air, earth

and water. Some of the great agents of nature, which had been at work in secret from the foundation of the world, have recently been detected in their mysterious operations, and made subservient to the health and convenience of man. Science has scaled those awful barriers, which less than a century ago, it would have been thought the height of madness and impiety to attempt; and she is now successfully exploring far wider regions beyond, than were ever included in her ancient dominions. Thus while the astronomer is polishing his glasses, finding out the longitude, watching the return of the comets, and looking for new constellations in the blue depths of ether, the mechanical philosopher is lengthening his levers, perfecting his screws and pulleys, and combining and concentrating all the prodigious energies of fire and water. And last, but not least, the chemist is rejoicing in the midst of his newly discovered attractions, affinities and antipathies: and if in subjecting every known substance to his acids, his blow-pipe and his deflagrator, he has not yet converted the baser metals into gold, he seems to be in a fair way, at least, of transmuting charcoal into diamonds.*

The train of our meditations, falls in so naturally here, with the following bright and philosophical anticipations of a distinguished writer, that I shall offer no apology for laying them before you in his own words. Speaking of the progressive improvement of the human race, he mentions by way of example, the history of mathematical science, in which the advan-

* I here allude to some very interesting experiments, by Professor Silliman of Yale College, of which he has given a particular account, in the *American Journal of Science and Arts*: Vol. V. and VI.

ces of discovery may be measured with greater precision than in any other.

"Those elementary truths of geometry and of astronomy," he remarks, "which, in India and Egypt, formed an occult science, upon which an ambitious priesthood founded its influence, were become, in the times of Archimedes and Hipparchus, the subjects of common education in the public schools of Greece. In the last century, a few years of study were sufficient for comprehending all that Archimedes and Hipparchus knew; and, at present, two years employed under an able teacher, carry the student beyond those conclusions, which limited the inquiries of Leibnitz and of Newton. Let any person reflect on these facts: let him follow the immense chain which connects the inquiries of Euler with those of a priest of Memphis; let him observe, at each epoch, how genius outstrips the present age, and how it is overtaken by mediocrity in the next; he will perceive, that nature has furnished us with the means of abridging and facilitating our intellectual labour, and that there is no reason for apprehending that such simplifications can ever have an end. He will perceive, that at the moment when a multitude of particular solutions, and of insulated facts, begin to distract the attention, and to overcharge the memory, the former gradually lose themselves in one general method, and the latter unite in one general law; and that these generalizations, continually succeeding one to another, like the successive multiplications of a number by itself, have no other limit, than that infinity which the human faculties are unable to comprehend."

How cheering, how ennobling is this intellectual march of our species! Who but must aspire to a place

in the ranks, if not to the honour of bearing a standard? Who is there, that will not contribute by every proper means in his power, to facilitate so illustrious a march; to elevate, expand and strengthen the immortal mind, as it still presses on in the path of discovery, and looking upward, pants for a wider range, a clearer vision, and worthier attainments in a brighter world?

The *third* and last great branch of education is *moral*. I use the word moral here, in the largest sense, as comprehending all the instruction, restraints and discipline which are requisite, for the government of the passions, the moulding of the affections, the formation of an enlightened conscience and the renovation of the heart. I do not merely say that this branch is *indispensable*—for in a sense it is *every thing*. What would a finely cultivated mind, united to the best physical constitution be, without moral principle? What but mere brute force, impelled by the combined and terrible energies of a perverted understanding and a depraved heart? How much worse than physical imbecility, is strength employed in doing evil? How much more to be dreaded than the most profound ignorance, is a high state of mental cultivation, when once men have broken away from the control of conscience and the Bible. The reign of terror and atheism, under whose bloody seal the demon of anarchy once presided over a great and polished metropolis, affords so good an illustration here, that I hope I shall be indulged in the hackneyed allusion. What availed all the erudition of the National Institute, and all the learning of the Encyclopediasts, in the hands of men, who could bow the knee to the meretricious goddess of reason, and write over the tomb, that death

is an eternal sleep? It was not the blind and unlettered frenzy of the multitude, but the cool and calculating genius of infidel philosophy, which put the wheels of revolution in motion in France; and it was the friction, occasioned by that tremendous impulse, which set the whole machinery of the government on fire, and burnt down the palace, the altar and the throne together. Now, take away all the restraints, and sanctions of religion, and something like this might be expected to happen in any state, and in spite of the highest intellectual attainments. Without the fear of God nothing can be secure for one moment. Without the control of moral and religious principle, education is a drawn and polished sword, in the hands of a gigantic maniac. In his madness he may fall upon its point, or bathe it in the blood of the innocent. Great and highly cultivated talents, allied to skepticism, or infidelity, are the right arm that "scatters firebrands, arrows and death." After all the dreams of human perfectibility, and all the hosannas which have been profanely lavished upon reason, philosophy and literature, who, but for the guardianship of religion, could protect his beloved daughters, or be safe in his own house for one night? What would civil government be in the profound sleep of conscience, and in the absence of right moral habits and feelings—what, but an iron despotism on the one hand, or intoxicated anarchy on the other?

Let any system of education, which leaves out God and the scriptures, prevail for a short time only, in your families, schools and Colleges, and what would be the consequences? How long would you have any domestic circles to love, or to live in? How long would children reverence their parents, or listen to the

voice of their teachers? The truth is, moral habits and religious sanctions, cannot be dispensed with. The world would be one vast and frightful theatre of misery and crime without them. What anxious and unremitting care, then, should be bestowed upon the religious education of children. How assiduously should the fond parent labour to imbue the mind of the little prattler upon his knee, with the knowledge and fear of God. It is needless to say, that if you do not sow the good seed, and sow it early, the enemy will be sure to preoccupy the ground: and if you sleep after it is sown, he will not fail of scattering tares among the wheat. If, then, your "heart's desire and prayer to God" is, that your son may be virtuous, useful and pious, "train him up in the way he should go"—teach him from the cradle to obey you in all things; to govern his own passions, and to exercise all the kind and generous feelings of his heart. Let that system of religious education which is begun in the family, be carried into the primary school, from thence into the academy and up to the public seminary. Such a course of moral instruction, is the more important in this country, on account of the free and republican character of all our institutions. Our civil government is happily a government of moral influence. It derives its supremacy not so much from the pains and penalties of the statute book, as from the virtue and intelligence of the people. Now the permanent safety of such a community, demands a high tone of moral and religious principle in the great mass of the governed; and it must be obvious, I think, that the freer any state is, the more virtue is necessary to secure private rights, and to preserve the public tranquillity. A government of opinion, founded on the

morality of the Gospel, exerts a silent and invisible influence, which like the great law of attraction keeps every thing in its place, without seeming to exert any influence at all.

Now, as the literary institutions of every country, must receive their shape and character from the genius of the government, the management of a College in our own free and happy land, must be the unseen efficiency of moral influence, much more than the frowning *shall*, or *shall not* of the written law. But how can this influence be established and maintained over the natural restlessness and ardency of youth? Clearly in no other way but that which I have just pointed out. They must be brought under the sway of an enlightened conscience and of good habits in early childhood. They must in the strictest sense of the term be religiously educated from their most tender years.

There is another view of the point before us, which immensely enhances the importance of a religious education. If human existence was bounded by this 'inch or two of time,' or if nothing which we can do for our children could have any influence upon their eternal destiny, the consequences of faithfulness, or unfaithfulness would be comparatively trifling. But when we think of their immortality—of what it is to rise and shine and sing—or to sink and wail in outer darkness forever, and then remember that we have the keeping of their precious souls, how can we help trembling under the weight of such a responsibility? Every system of education should have reference to *two* worlds; but chiefly to the future, because the present is only the infancy of being, and the longest life bears no proportion to endless duration. Every in-

structor should keep distinctly in view, and remind his pupils daily of that long, long hereafter from which a thousand earthly ages will shrink into nothing.

Viewed in the light of eternity, and as qualifications for the kingdom of God, what is health and what are talents of the highest order? What are the richest literary acquisitions? They may dazzle him, but nothing can shine without holiness beyond the grave. It is moral worth, it is piety of heart, or the want of it, which will fix the destiny of the undying soul. Without the image of God, the stupendous intellect of Gabriel would be nought, but mighty rebellion and suffering to all eternity. Nor on the other hand, is there a human soul, bearing that image, though dwelling in the most humble clay, and merely looking through the grates of its prison, but that will ere long rise to glory and "walk in white" and sing with angels. What prayers, what instructions, what unwearied efforts then, should be employed in the religious education of every child. It is true, indeed, that no human agency however long or faithfully exerted, can give a new heart: but it is equally true, that God employs instruments to accomplish all his gracious purposes. He works by means, no less in the moral than in the natural world. The means he has in this case prescribed. In numberless instances has he made them effectual to the saving conversion of the soul. Let parents, teachers and ministers then, do their duty, in humble reliance on the divine promises, and wait in hope and prayer for the blessing. May a worm, then, like one of us, aspire to the honour and happiness of guiding immortals to heaven—of assisting to prepare them for "an exceeding and eternal weight of glory?" Who would exchange such a priv-

ilege for the diadems of all the Cæsars? This is a delightful theme. It warms and expands and elevates and fills with holy exultation the heart of christian benevolence. But I have already detained you so much longer than I intended, that instead of leaving room for enlargement on this point, I shall be constrained to pass over in silence most of the collateral topics, which I had reserved for the closing pages of the present address.

I am aware, that the view which I have sketched of the three capital branches of education, has no claim to originality in the general outline. Nor is this concession made with any reluctance. On the contrary, I rejoice to know, that the system which I would recommend, has been in high favour with the wise and good, ever since the Plymouth Colony found "a lodge in the wilderness." Our forefathers were no less the friends of sound learning, than of civil and religious liberty. However scanty their means might be, it was their earnest desire to raise up men of stature, and not pigmies, to be their successors in bearing the sword of the magistrate, and the ark of the testimony. If they placed a high estimate upon natural genius and mental cultivation, it was with the hope that both would be made subservient to the interests of religion. Hence were the earliest and now most flourishing Colleges of New England, dedicated "*to Christ and the Church,*" by their pious founders. And in looking over their stellated triennial records, for the names of those who "were of old men of renown," it is peculiarly animating to find, how many of them were as much distinguished for their piety, as for their talents and erudition. We confidently believe, that those venerable seats of science, from which the "wor-

thies" of so many generations have gone out, to bless and enlighten the churches, and to become the firmest pillars in the state, will be more and more distinguished in the annals of future times. The dedication of which I have just spoken, was not a vain and empty ceremony. There was meaning in every word. It was the love of Christ constraining the heart, which prompted to extraordinary efforts and sacrifices, in laying the foundations of Harvard, of Yale, of Nassau Hall, and of Dartmouth. The same spirit we trust, has predominated among the founders of those kindred seminaries, which have more recently sprung up in various parts of our land. In reference to the Institution, which is now just rising into being before our eye, we heed not the reproach of weakness and presumption when we say, that our confident expectations of its future growth and prosperity, rest chiefly upon its being consecrated to *Christ and the Church*, and being daily commended to God in so many closets and families. May Christ and the church be inseparable from all the prayers and hopes and wishes and gifts of its benefactors; and may 'Christ be formed in the heart of every student, the hope of glory.' Then, not only will it live; but be worthy to live. Then will the blessing of many ready to perish come upon its sons.

The observations which I have made in this address, upon the three great branches of education, have so direct a bearing upon the question of *age*, in reference to entering College, that I hope I shall be indulged in a few additional remarks. On this subject, no general rule can be laid down which will apply to every case. Some lads have more maturity, both of body and mind, at twelve, than others have at fifteen,

or sixteen. Still, there is a general order of nature, which should be carefully studied and observed. By strictly attending to this, we shall be able to fix, with a good degree of precision, upon the age when the generality of youth, are physically and mentally prepared for admission into a public seminary. This, I am fully convinced, is not so early as parental partiality and young ambition are apt to suppose. Neither the physical constitution and health, nor the intellectual powers, nor the moral habits of a mere child, are sufficiently established and consolidated, to render it either profitable, or safe for him, to encounter the many difficulties and temptations of a thorough classical course. All experience proves, that not one lad in a hundred, at the age of thirteen, or fourteen, can grapple with natural and mental philosophy, or with the higher branches of mathematics. In order to do this, the mind must have attained to something like maturity, and this it does not ordinarily do, till near the close of minority. If a student can graduate at twenty, or even a year or two later, he ought, in almost every case to be satisfied. His education is much more likely to be thorough, than if he had entered very young. It cannot be doubted that many have lost the greater part of their junior year, as well as much of the sophomore and senior, merely by entering college too early, and being driven on through studies to which their minds were not yet equal. Many, also, by too much confinement, and by intense application in the greenness of their growth, have early closed both their studies and their lives together. Nor are these the only objections to premature matriculation. A child can rarely form a correct estimate of the value of a good education—so that if he

was able to press on, with the older competitors, he is not so likely to feel the importance of diligence in study. And what may be more than all, is the exposure of his morals, at the critical age, when he is most likely to be led into temptation.

To the question, 'what then shall we do with our sons, when they are fitted for College at an early age?' I answer, put them upon a preparatory course, which will require more time, by embracing a wider range than is commonly taken. In some respects, I know, a student may be too well fitted, but there are studies, particularly those which require thought and invention, on which I should think he might bestow a year or two, without much danger. Perhaps the better way, however, in most cases would be, to reserve a considerable portion of time between the ages of twelve and sixteen, for manual labour. Nothing is so likely to give the lad a good constitution, and make him willing to study, as being obliged to wipe the sweat from his own brow through the long summer months, and to learn a little from his own experience, how much toil it costs to carry him through college.

Another topic on which I had intended to enlarge, is the education of indigent pious youth for the Gospel ministry. And I was the more desirous of stating my views somewhat at length, on account of the benevolent origin and leading design of this Institution. But I must not trespass longer on your patience, than just to glance at the subject. A new era in the history of the American church is begun, by means of those efforts which are now in successful operation, to educate the pious poor, and prepare them for the holy ministry. Hundreds of young men of promising talents, are at this moment members of our academies

and Colleges, who but for the hand of christian charity would have remained in their native obscurity; and thousands more will assuredly be assisted by the same bounty to acquire a competent education for the sacred office. This, certainly, is one of the animating signs of the times in which it is our privilege to live. Why were not education societies thought of fifty or a hundred years ago? They might be reckoned among the glories of any age. But experience has already proved, that no ordinary judgment and discretion are necessary, in selecting talents and piety from the shop and the field—in the distribution of hard earned charity and in the general superintendence of a long list of beneficiaries. It is not every pious youth, who has talents for the pastoral office, or the missionary service. Some, no doubt, are very devoted christians and very desirous of becoming preachers too, whom no pains or expense could ever qualify for the desk. Such may think it hard to be rejected, especially if some of their indigent companions are taken; but there ought to be firmness and independence enough, to follow the dictates of an enlightened judgment in an affair of so much importance. It can be no advantage to any young man, to be taken from the sphere in which God designed he should act, and placed in one which he can never fill: and most certainly, we have no right to waste the sacred deposits of charity, upon well ascertained imbecility, or dullness, though allied to the purest motives in the applicant. Nor, in my opinion would it be wise, even if funds were ever so ample, to recal our industrious, indigent young men from the plow, or to bid them lay down their tools, and then carry them through all the stages of education, without requiring any thing more of them, than a diligent

attention to their studies. The change would, in the first place, greatly endanger their health. Active and laborious habits cannot be exchanged at once, for the sedentariness of the school-room, with either comfort or safety: and why should not the beneficiary make his needful exercise, contribute if he can, towards his own support?

Besides; to excuse him for several years from all labour and hardship, would, in a great measure, disqualify him for the very service in which it must be the duty of many to engage. We want young men for the ministry, who are inured to self denial and who will be ready to "endure hardness as good soldiers of Jesus Christ," wherever he may send them. We want soldiers for this holy war, who will cheerfully march to the frontiers, and pitch their tents in the dark interminable forests of the west and south. We want missionaries to go forth and gather congregations from the cabins of the wilderness, and to carry the Gospel to far distant pagan millions. Now what is the best way, to prepare indigent piety for these arduous and self-denying labours? Certainly not to remove it from the straw cot, and pillow it upon the softest down.—Certainly not to excuse the young man from all concern about his own support. On the contrary, he ought to be distinctly informed, when he lays down the hoe and the broad axe, that he is to help himself as far as he can, and to expect no more charitable aid, than his necessities may absolutely require. That youth is not worthy of being assisted by the late and early earnings of pious indigence, nor even by the bounty of christian affluence, who is not willing to endure privations, and to make every reasonable exertion in his own behalf.

Moreover, entire reliance upon charity, during several years of the forming age, can hardly fail of impairing, if it does not destroy that independence of mind, which is essential in every high and difficult enterprise. If such a state of dependence is not quite synonymous with anxious servility, it is too much to expect from it, that free and independent development of talents and designs, which gives the brightest promise of future usefulness. The best intentioned patrons of indigent merit, are sometimes capricious; and who in the midst of conflicting caprices, and earnestly desirous of pleasing all, can act like himself? Better, therefore, to struggle and fare hard through every stage of education, than for the sake of being wholly supported, to run the hazard of acquiring a kind of tame neutrality of character in such a school.

I hope that in speaking thus freely, I shall not be thought indifferent to the comfort of those pious dependent youth, on whom the hopes of the church are now fixed. Let them receive all needed assistance. Few, probably, are in danger of being injured by receiving too much, while owing to the scantiness of our charities, many are subjected to very great embarrassments. In the struggles and discouragements of this latter class, I feel, and trust I always shall feel a lively interest. *Haud ignarus mali miseris succurrere disco.*

But if I am not mistaken, the views which I have ventured to express on this highly important and delicate subject, accord with the sentiments which are now generally entertained, by the enlightened friends of charitable education; and they afford a sufficient answer to a popular objection against the system. We are charged with demanding the widow's mite, and the poor servant girl's wages, to support a host of healthy young men in ease and idleness. This is un-

true. We *demand* nothing. We are anxious, indeed, to increase the number of well educated ministers by bringing forward the pious poor, and are not ashamed to ask the christian public to assist us. But we require the beneficiaries to be saving, and to rely on their own earnings as far as their health and circumstances will allow. All we ask is, that when they have done what they can, they may be helped forward by the hand of charity.

These I take to have been the views of the benevolent founders of this Institution. They intended to help those, who are willing to help themselves. While, therefore, the indolent and the extravagant will be scrupulously rejected, the deserving poor of every denomination, who have respectable talents and desire to consecrate them to God in the ministry, will be cheerfully patronized. The funds of the Institution, indeed, will not enable the Trustees to do all they could wish; but they rely on the further aid of that christian benevolence which is enabling them to do so much; and the hope is indulged, that arrangements may ere long be made, in connexion with the seminary to furnish convenient, health giving and productive labour, for all the indigent students, whether they have the ministry in view or not. And here, let me just remark, that I think poor young men of good talents, who are not counted pious, have been too little regarded in the benevolent plans of this remarkable age. Why should they not be educated with the hope, that God will change their hearts and make them eminently useful? And why to this end, should not funds be raised to assist them? Who can tell how much they might do, to bless the state, the church and the world?

In looking round, this day, from the spot where we now stand; in thinking of the past and then of the future, what emotions of gratitude and hope fill the benevolent mind! Whence these walls built in troublous times—these goodly edifices which greet the eye and gladden the heart from afar? Whence this youthful band of brethren, dwelling together in unity, improving their minds by an elevated course of study, and so many of them walking, as we trust, in the “ways of pleasantness, in the paths of peace?” Whence all that our eyes now see and our ears hear? Verily God hath heard the prayer of his servants and blessed the work of their hands. Hitherto, may they say, hath the Lord helped us!

And will he frown all that is before us into ruins and forgetfulness? Will he forsake this comely daughter of Zion in her tender years, and after giving her so many tokens of his favour? We cannot believe it. He may afflict her still more, but surely he will cherish her growth, he will comfort her heart, he will raise her up friends. Under his smiles and sustained by his arm, she will hold on her way, and as she advances, will scatter blessings with both her hands upon many, who are famishing for the bread of life. She will not envy her elder sisters, who have riches, wardrobes and more attendants and are moving in higher spheres than her own:—but she will emulate their virtues, rejoice in their prosperity, strive to deserve their affection, and seek for herself that “adorning of a meek and quiet spirit, which in the sight of God is of great price.” In this quiet, modest and beneficent course, who can wish her any thing but success? Where is the hand, that would rudely thrust her back, or the heart that can triumph in her disappointments, that



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rejoice in her afflictions? But should she be 're-
d, let her not revile again.' Should one 'cheek b-
tten let her turn the other also!' Let the same mind
in her which was in Christ Jesus and she can hav-
ing to fear.

As we cast our eyes down the long track of time
in this consecrated eminence, how many bright and
resting visions crowd upon our view. We, indeed
soon be gone; but other generations will come, and
it may they not enjoy and accomplish, canopied as
y will be, by those Arcadian skies, invigorated by
pure breath of the mountains, and inspired to
ture and to song as they look abroad upon all the
es, life and beauty of this great amphitheatre!
v many favoured sons of this institution, will hold
et converse here, with the muse that loves the
of Zion! How many statesmen, historians and
ors will be trained on this ground, to shine in sen-
, to grace the bar, to adorn the bench of justice,
to record the doings of the wise, the brave and
good. But more than all that has been mention-
what may not this seminary do for the churches
ome—what victories may she not gain in distant
s, by sending forth her sons under the banner of
cross, and clad in armour of heavenly temper to
the battles of her King?

Who is there in this assembly, that is not ready to
ver, May these glowing anticipations be more than
zed, in the future prosperity and usefulness of this
tution? May it live to gladden and bless the church
ugh all future generations; and in that world,
re holiness is perfect and knowledge is transcend-
may all its founders, patrons and friends meet and
l together forever in the presence of God and
Lamb.

This Book is Due

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